/61 cont./

581 131. When their daughters are capable of being mothers, their progenitors positively warn them of the obligations of the state /62/ of matrimony, especially that they have to be esenekama-yen, industrious, or, more literally, recipients full of work; in the same way they advise them to seek a husband for themselves, but that he must also be industrious, especially a good hunter and fisherman. (Concerning this latter see the very practical and expressive counsels of these patriarchs, which we transcribe in part in another place.)

584 132. "When their daughters have a fiancé or suitor, their parents observe in silence," (I continue copying from Ernesto) "and if they see that he not a very good worker and they don't like his behavior, they say so to their daughter, but in such a way that the fiancé hears it; this makes them despondent and to reflect. But also sometimes they visit each other at night without the parents finding out about it."

584 From what has just been said it can be deduced with how much reason the clearest manifestation that an Indian can make to a girl with whom he is in love or to a mother that he is in love with her daughter is to give them presents of game and fish. And the acceptance of these and, especially, the preparing and serving of them is a manifest sign of accepting his love or at least that he may court her. For the same reason it is not accepted as a rule of morality and of etiquette that an Indian girl should offer drink and food to anybody who is not her husband or her declared and accepted fiancé. How well does the proverb say that "gifts crack rocks!"

585 133. Marriage does not have any special ceremony; it is simply what is noted in Pimentel's account, which we shall copy later.

583 But after the union has taken place, the most generous Indians (and there are no lack of the other sort) usually remain for some time almost as though they were laborers for their parents-in-law, paying in some way for the delights and abilities of the beloved wife rather than the parents-in-law

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584 their daughters (and the more so when they find themselves
581 older and less able to work) that they not marry an Indian who is too young, or an Indian who does not know how to weave baskets, sebucanes, guayares, etc..., or Indians of short stature; that on the contrary they prefer one who is already mature, an early riser, one who wets his knees with the saliva of the stars (dew), one who stains his arms with mud and with earthworms' feces or the flesh caught by his fishhook, one who has undergone the incisions or "oaouek" and the "eseunakipa" or indigestion /sic -- "ingestion"/ through the nasal passage of magic remedies so that he may be a clever hunter and fisher, etc.

152 Possibly the Indians are of a less violent nature than we; and there is no doubt but that they are more long-suffering and patient, they hide their feelings better, and thus they manage to have a more placid life.

576 167. Rules of etiquette. The Indians follow their rules in greetings and farewells, in their modest banquets for guests and strangers, and in discussions themselves.

576 For those who like to blame and scorn the natives, I can
593 transcribe a small detail of their daily life: The Indian asks for water from his wife, and she, if there is any, will bring him kachirí after having tried it herself. When I asked them why they did that and why they asked for it in that way, they told me that they always asked for water in case there should be no kachirí, so that the woman would not be embarrassed. And she always /77/ tries everything before serving it as a sign of union and mutual confidence.

[609] Without an order from her husband a woman will never present food or drink to any strange man.

[264] On the arrival of strangers, the women will eat apart and after the men.

572 Let it also be noted that, once the "atapontén seré" has been said, it is time to lie down; the serious and formal Indians (and I say it because there is no lack of more or less headstrong

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512 young people) do not speak again even though they may be almost hammock to hammock.

576 And if these and other similar rules are not outstanding examples of rules of courtesy and education in social dealings, neither are they to be scorned, and they certainly are very valuable examples of their delicate feelings.

Chapter XX

Isn't the Labor of Regeneration of the Indians Useless?

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168. Anecdotes. 169. Principles. 170. Conversions 171. Practical cases. 172. Maternal love. 173. Results. 174. Proverb. 175. N. B.

168. Anecdotes. This question is one of the most frequent ones. It is usually asked concerning some Indian or other who has been adopted by some family or other and who after many years, with permission or taking an opportunity to take flight, returns among his relatives and to the life of his ancestors. The anecdotes which are told go from the simple Indian captured for free service, who is very little different from a slave, to the one who gets to be a lawyer, doctor, or priest, and who has left an elevated rank, his toga, his uniform, his vestments, to go once more to submerge himself in the barbarism from which he had come forth.

Since so many are the anecdotes related, I am not going to transcribe any of them nor am I going to deny them. I simply ask: What is the cause of these cases and these failures? If they are admitted; are they sufficient reason to state, in general, that all labor of regeneration and all attempts to incorporate them into our way of life are useless?